

A STUDY OF WOMEN EDUCATION AND CONTRIBUTION OF MOULANA ABUL KALAM AZAD IN INDIAN PERSPECTIVE

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Introduction

Azad was one of the main leaders both in pre and post-independent India. As a prominent Muslim leader, he always fought for the cause of Hindu-Muslim unity and opposed the partition of India both on political and communal bases. Though he was not much educated, still he gains skill in several languages including Urdu, Hindi, Arabic and Persian. Not only this he was also trained in Mathematics, World History, Philosophy and Science by some teachers selected for him by his father. From his early age, he showed a keen interest in literature and edited a weekly called *Al-Misbah* and also started a monthly journal known as *Lissan-us-Sidq*. He also learned English through serious personal study and became well versed in history, contemporary politics and western philosophy. Azad is by any estimation, a key figure in the Indian history of the twentieth century. His learning and training in the traditional Islamic sciences and his strong intellect put him on a high platform even among the towering contemporaries. He began his life career as a journalist with a notable understanding eye on a large number of issues. Among these issues one of the issues was education. He laid emphasis on scientific and technical education, which he felt was essential for the development of a country colonized and exploited for hundreds of years.

Azad grew as a highly skilled man having knowledge of religion. He had a respect for it; however, he was not satisfied with the old and traditional approach. He was ardent supporter of rational thinking (a major element of modernity). His thought was that the

processes of enlightenment will liberate people from old and superstitious thinking. The major reason for his firm belief in modernity was that the scientific knowledge and rationality is beneficial and developmental to remove so many evils in a country like India which is unity in diversity. It was felt that with the advent of science all the problems will be solved on rational basis.

Besides Sir Sayed there were various historians whose influence was on Azad. One of the major early influences on him was IbnKhalidun, who was a 15th century Moroccan philosopher, traveler and historian, who encouraged Azad to question the old or traditional method of teaching. He was particularly impressed by the French philosopher Jean Jacques Rousseau and was in agreement with him in the natural or inherent goodness of man. That is why Azad wrote in *Al-Hilal* about Rousseau one who revolutionized the whole academic and social life of his age. The influence and impression of all these modern historians and philosophers drew Azad towards modern scientific approach, modern education and western approach of education.

Problems and Challenges of Indian Education System

Azad wanted to revolutionize the education system in India. He was ardent supporter of emancipation process. He saw so many intricate flaws because of the orthodoxy prevailed major parts in the country. There is an opinion among scholars that Azad had personally nothing much to do with education, and it was Nehru who handed over this task to him. It is fact that he accepted the responsibility on the insistence of Nehru and Gandhi. However, this is also fact that he was the best person available for the job. They were aware of the fact that Azad was keenly committed to education, culture and scientific and technical progress. If there were some mistakes and limitations in his work Nehru always came forward positively to take care of them. Though Azad was not a professional educationist like Tagore and Gandhi yet his impact on education was vast. There was a need of a person who had an immense vision and character and who may be able to judge

the situation correctly and implement the sound educational policies which would help in mental understanding and balance to national life and inspire the right values in it.

As above mentioned, both Nehru and Gandhi were in favor of Azad. However, V. N. Dutta in his biography of Azad mentioned, that it seems Gandhiji was not in favor of his selection as education minister. Azad categorically asserted that Gandhiji suggested that education would be the most appropriate subject for me and also in the true national interest. He said that for free India pattern of future education was a basic question. So, it was perhaps not Gandhi but others like Sardar. V. Patel, who did not wish Azad to join the interim ministry?

Azad had to face other challenges being an Education Minister, first as per provisions of the Government of India Act 1935, education was not in the list of Central Subjects. It was clearly mentioned that this subject would be within the purview of the state subjects. So, taking these things into consideration Azad as Head of Ministry of Education had responsibility to initiate the policies and programs according to the Act. Second, it was necessary to understand the subject with outmost sensitivity, while laying down policies, buildings and institutions.

REVIEW OF RELATED LITERATURE

The previous Studies reviewed included some studies make chronologically idealistic trends in India educational philosophies as.

Tomar Vandana (2015), "Role of Molana Abul Kalam Azad as an educational fulfillment, CCS University Meerut.

- Sharma, N. (1980)-A study of the impact of the western educational thinker of Indian education.
- Asthana, R.S. (1974) "The Critical Study of the Education philosophy of Johan Dewey
- Gandhi, M.K. 22 Oct. (1937) Inaugural Speech at all India National conference in Wardha

Objectives of the Study

Following are some main objectives of Azad's modern education system.

1. Making of Man: Character-building: Moral and Cultural Values: Education must be contributed in generating the potential of an individual. The influence of home and religion, the role of a teacher, at all levels the substances and programs of education should aim at the building of character and practice of moral and cultural values. A sense of understanding must be to change the right from wrong through co-operation between the home and the school, guided by teachers and mentors. Through togetherness and friendship, students must learn unity and co-operation.

2. Education for Democracy: Mass Education: "Educating our Masters": Azad understand that the introduction of Adult Franchise for a national program of education should stress the rights and duties of citizenship and the ability to participate in national development. There should be a difference between the citizens of independent India and the colonial subjects of foreign rule. This change can be only possible through program of mass education. Establishment of a section of social education was one of his first measures as minister of education. For producing an education mind and a sense of citizenship he promotes five main principles:

- a. Meaning of citizenship and how democracy functions, it should be known by every citizen.
- b. Social education must train people in clean and healthy living and personal health.
- c. Social education should provide such information to the people which enable them to effect some improvement in their living status.
- d. There should be a proper training and tend of emotions.
- e. There should be an element of universal ethic in social education with special insistence on the necessity of democratic toleration.

3. Education for Development: Contribution to Economic Growth: Science and Technology: Azad increased the role of education in national development and inspired the growth of science and technology. At the time of an opening address at the Indian Institute of Technology (IIT) Kharagpur in August 1951, he said, “One of the first decisions I took on assuming charge as minister was that we must so improve the facilities for higher technical education in the country that we would ourselves meet most of our needs. The large number of our young men who have been going abroad for higher training could have received such training in the country itself. Indeed he looked and still look forward to the day when the facilities of technical education in India will be of such level that people from abroad will come to India for higher scientific and technical training”.

4. Contribution and his support for women Education: He was a strong advocate of universal primary education, women, free and compulsory education for all children up to the age of 14, vocational training and technical education. He put emphasis on the teaching of modern sciences and also on the education of women, in 1949, in the central Assembly, he emphasized the importance of imparting instruction in modern sciences and knowledge and also observed that “no programme of rational education can be appropriate if it does not give full consideration to the education and advancement of one-half of the society that is the women”. In higher education, his priority was to improve the facilities for higher technical education in the country, so that India could be self-reliant in high quality skilled workforce.

5. Education for National Integration: Composite Culture Secularism: Both as minister and as political leader he gave full support to promote national unity on the basis of a rich diversity of cultures and beliefs which is the main objective of education. He especially stressed on those textbooks and reading material which would promote nationalism and the idea of unity.

6. Internationalism: Towards a new world order and university: Azad had a clear vision of the role of education in promoting world citizenship and world unity. He expressed these things at the Indian National Commission for Co-operation with UNESCO in 1951, he said, “Education is basic to the creation of an atmosphere in which human beings can meet one another on the basis of friendship and equality. Men and women of the present generation have been brought up in an atmosphere of such national exclusiveness that they cannot easily be expected to achieve world unity and world citizenship. They have been trained to think along lines which make it difficult to transcend the limitations of race, class or nationality. If therefore, we are to achieve world unity and all agree that without unity the future of man is dark, all our efforts must be concentrated on educating the future generations of world citizenship”.

Need and Importance of the Study

- The present educational system is powerless to promote national awareness and all round development of children.
- Indian literature is very broad, so it is not possible to study all the thinkers.
- The research scholar has chosen MaulanaAbulKalam Azad’s educational thought and contribution in the present study.

MaulanaAbulKalam Azad was also one of the greatest thinkers of India. He was the first, to raise the issue of the national System of Education which is today the backbone of the National policy on Education (1986).

Scope of Study

Azad and his views on Science and Technology

The life span of Azad covers three phases in the development of science and technology. *Colonial Phase:* In the first phase which was represented by industrial capitalism and the growth of science and technology fed by the brutal exploitation by the European nations of the natural resources and then people of Asia, Africa and American Countries. Science was considered as a European phenomenon or subject and was imposed on India in opposition to traditional learning. (Rahman, 1990)

The Logical Positivist Phase: This phase continued until the beginning of the Second World War and was marked by a logical positivist outlook towards science. The things which could not be explained within the framework of the then existing knowledge, was considered non-scientific and irrational. It was felt that with the development of science all the problems will be solved on rational basis. This phase of science in India was a period of appearance of the national movement of freedom. So, there was a firm reaction against westernization and science itself because it was considered materialistic and against the spiritual and religious traditions of our country. This period witnessed the creation of some infrastructure of science, with the opening of several educational and research institutions. Though these centers were initially established and run by British teachers and scientists however, with the passage of time slowly and gradually Indians took over them. During this phase socialist vision emerged in order to promote science and technology to end economic backwardness.

The Phase of Scientific Technological Euphoria: The last phase started with the end of Second World War and political liberation of India. In this phase there was vast expansion of science and technology. There were several achievements in the field of nuclear science, radar and antibiotics. In India development of science and technology became a major instrument of policy under the leadership of Nehru. In this phase, Azad

became the first education Minister of India. While talking about education system introduced by British, he argued that though the purpose was to create in India men who in training, outlook and loyalties would be devoted to the interests of British, the system opened a new world of science and technology. He supported every movement which would broaden people's mind.

Emphasis on Women Education

Azad gave special stress on the education of women. In 1949, in the Central Assembly he emphasized on the importance of imparting instruction in modern sciences and knowledge and also observed that "no program of national education can be appropriate if it does not give full consideration to the education and advancement of one-half of the society that is women". Further talking about women education most of whom had been marginal. He says that women education is important in two ways; first, they need of women education as citizens of free India. Second, their women education makes the task of educating the younger generation easy. In 1949, he raised this issue in constituent assembly as well asking for multiplying the educational opportunities for women.

He accepted that the ultimate success of any educational program depends up on the proper education of women. Further he says that more than half of the world's problems would be solved if women would be given education because educated mothers meant literate children. It was he who acknowledged that education of women is more important than education of men because it could generate a new awareness and a new life in the whole nation.

Contribution as an Education Minister

As a first minister of education Azad made an unique contribution and stressed on the necessity of starting programs and policies for the speedy, all round and inclusive development of educational facilities in the country. In the meeting of Central Advisory

Board of Education in January 1949, he states that, “The first and foremost task of the national government is the provision of free and compulsory basic education for all.

He thought that two tasks are of very important. First was the creation of nation-wide system of Basic Education for all children of school going age? Second, the provision of facilities of the highest type of education in the technical field. While addressing the meeting of the Central Advisory Board of Education, he emphasized the fivefold program for the expansion of education in the country which are as below mentioned:

1. Universal compulsory basic education for all children of school age.
2. Social education for our adult illiterates.
3. Measures for improvement in the quality and expansion of facilities for secondary and higher education.
4. Technical and Scientific Education on a scale Adequate to the nation’s needs.
5. Measures for the enrichment of the cultural life of the community by encouraging the arts and providing facilities for recreation and other amenities.

After joining the interim government in January 1947, he performed important services for Indian education by establishing various institutions and organizations women education. He appointed both the University Education Commission in 1948 and the Secondary Education Commission in 1952.

He recognized All-India Council for Technical Education, established the University Grants Commission in 1953, The Indian Institute of Science and to strengthen cultural relations between India and other countries, The Indian Council for Cultural Relations was established (Minault and Troll (ed.)1988).

Hindu-Muslim unity

Azad was aware that in a country like India any kind of development whether it will be political, economic, social or educational is only possible when the two main communities viz. Hindu and Muslim will remain united. As a quality of Indian culture and heritage Azad always consider Hindu-Muslim unity and brotherhood as a main source of contribution from very beginning. He is known as champion of Hindu-Muslim unity. His contribution in Hindu-Muslim unity was one of the main efforts during freedom struggle to liberate India from the British rule. In the present scenario as we have seen the communal riots and violence between Hindus and Muslims happening in most Indian states which is a main hurdle in the way of development and progress of a country, so in these circumstances Hindu-Muslim unity can play an important role to make progress and development in the country.

There were two fundamental points on which he never compromise to anyone. The first and foremost was the unity of India and second one is the education of the people. His firm belief in Hindu-Muslim unity is expressed in his speech to a special session of the INC in 1923, “If an angel were to descend from the clouds today and settle on Delhi’s QutubMinar and proclaim that India can win Swaraj within two hours provided that India renounces Hindu-Muslim unity, then I would renounce Swaraj and not unity, because if Swaraj is delayed that is a loss to India, however, if unity is lost that is a loss to humanity”.

METHODOLOGY AND PROCEDURE OF THE RESEARCH

Educational Research:-

Research investigation in the field of Education can be different types as Historical, Philosophical, Survey, Experimental, and Case study, Clinical, Development or Expost-Facto Research.

Philosophical Research:-

Philosophical Research is a qualitative type of research. Philosophical method is the study of How to do philosophy. Philosophical research helps in understanding the area in its totality and developing clarity. As the present study is dealing with philosophizing an educational issue, women education and contribution of MoulanaAbulKalam the most suitable approach for the present study is philosophical method.

The present study depends on the educational thoughts of MaulanaAbulKalam Azad. Which raises through the books, writing, speeches, and journals its study will be through the philosophical method. Present study will be based the philosophical method used for the research.

Sources of information primary and secondary To evaluate the data or information collected from the available sources content analysis is taken in present study. There are two types of data collections.

- **Primary sources -**

- 1 Personal Record
- 2 Official Records
- 3 Oral Testimonies of Traditions and Events,
- 4 Pictorial Records, Mechanical Records.

- **Secondary Sources-**

- 1 Secondary Sources are the accounts of an event provided by a person who did not directly observe the event object or condition.
- 2 Historical Criticisms
- 3 Historical Report Writing

COLLECTION OF DATA FOR THE STUDY

- In present study research, data collected by two sources, primary and secondary, according to content analysis, quantitative analysis of documentary material like historical research deals with really the already exist.
- The library as a source beginning together a collection of books, earlier analyses of assembled specimens like magazine, newspapers etc.
- The books and writings of MaulanaAbulKalam Azad were used and critically analyzed as primary sources. The writings other than the one used as primary sources were treated as secondary sources. He also collected relevant information from biographies' of Moulana Azad the articles and research papers published in Newspapers and journals have also been referred.

DELIMITATION OF THE STUDY

- The present study is based on the educational philosophy of MaulanaAbulKalam Azad
- MaulanaAbulKalam Azad, both was prominent educationists, politicians, thinkers and great social reformers, but the present study contains their educational thoughts only.
- MaulanaAbulKalam Azad contributed a lot to the development of all Indian communities but their contribution for the development of Indian Muslim community has been undertaken in the present study.
- The present study contains the following educational views according to MaulanaAbulKalam Azad.
- Structure of education
- Aims of education
- Methods of teaching
- Curriculum of education.
- Relationship between the teacher and the taught student.
- Other aspects of education.

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